

# **Adopting Ancient Ways: Who Participates and Why**

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Capstone Project

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## **Adopting Ancient Ways: Who Participates and Why**

### **Abstract:**

This project will focus on both individuals and groups who engage in the relearning of ancient living and subsistence practices. The goal is to determine who participates in such activities, and their motivation behind it. Culturally in the United States, there is a rising trend toward the relearning of ancient or primitive living and subsistence strategies, as well as an increasing market for survival books, videos, and suppliers of long-term goods. It is my belief that these individuals who participate in the engagement or relearning of subsistence strategies or related activities do so either as a form of recreation, in preparation for unforeseen calamitous events, or to continue age-old traditions to keep them alive to maintain almost forgotten traditions within our contemporary culture. Qualitative and quantitative research has been conducted. The methods utilized were geared to collect natural observations in a field journal, and to conduct interviews of people involved in such activities. I have recruited interviewees from 4H participants, as well as individuals and groups who partake in such happenings, or have an interest in such endeavors. Gathering data via a Qualtrics survey has also been utilized, as has been the use of a Marshall University questionnaire as was distributed to general education students. All research focuses on participants who engage in the re-learning of ancient living and subsistence strategies, both private and in groups.

## **Introduction:**

As a life-long participant in numerous outdoor activities and work such as general gardening and farm work, hunting, fishing, kayaking, skydiving, cycling, and long distance solo wilderness backpacking, to name a few, I often find myself in situations where I am placed in a state wherein my safety and/or survival is based upon my own knowledge and skillsets. It has been on numerous solo wilderness hikes that I have attempted to get my pack as light as possible, while still having the basic necessities to not only survive, but thrive. This often comes into play when on solo hiking adventures. While it is becoming more common for hikers to engage in “ultralight” hiking gear, I have opted to follow a rationale that the more you know, the less you need mentality. Moreover, when learning such strategies, I find that this mindset encapsulates similar mindsets within the numerous survival communities that exist within social media, in books and magazines, videos (professional and nonprofessional), various journals, and on-line resources. It has been my journey through the years to ultimately, if not inadvertently, delve deeper into the world of survivalism if by no other means than by the very virtue of my own nature, and the wild things that call to me. Hence, the question has come to me on more than one occasion, for while I know why I do these things, I remain curious as to who else does these things, and moreover, why.

My research into discovering who participates in such activities, and why, has led me on quite a journey through the anthropological literature and numerous works from various mediums. Numerous works have been published regarding individuals and groups that engage in a learning or relearning of ancient living practices. These have been presented via various publications such as books, on-line references (academic, professional, and non-professional). Some examples are the U.S Army survival manual, various quarterly on-line journals and

publications, and a plethora of wilderness living and survival skills books available at book stores.

There are examples to be reviewed here, such as a Tufts University project which provided a substantial amount of data pertaining to 4-H participation in their report *Tufts University Positive Youth Development Research Reports, Wave 9 Report*, as was produced in 2013 (National 4-H Council, 2013). In having generated data that reflects demographic information relative to percentages of ethnicities involved, geographic distribution with the United States (utilizing the four cardinal directions), in addition to living environments (e.g., urban, suburban, rural, and missing), a substantial amount of data is acquired. As further evidences of the engagement in relearning, S. Briggs, whose work entitled *Why We Still Need Ancient Forms of Learning in the 21st Century* supports the notion that people still endeavor to find older, proven methods of living, without the conveniences of modernity, when she states, “the truth is, old doesn’t always translate to outdated.” Hence, the reliability of modes of living that have never lost their potential as ongoing, practical solutions to modern necessities. Moreover, it is the work of author G.H. Holthaus, who stated in his book, *Learning Native Wisdom: What traditional Cultures Teach Us About Subsistence, Sustainability, and Spirituality*, that, “[w]e are in a fix, caught in a species die-out at a rate never seen. Our Earth, upon which we remain dependent, has become infected by its own chronic wasting disease” (Holthaus, 2013). Thus, he demonstrates the mentality that many “preppers” subscribe to. Holthaus goes on to further state, “[s]cholars, activists, politicians and citizens worldwide are promoting the idea of sustainability, or systems and practices of living that allow a *community* to maintain itself independently.” Thus, promoting a re-learning of ancient strategies on smaller scale.

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The work of P. Jacques further substantiates this in his book entitled *Environmental skepticism: Ecology, power and public life*. Jacques work, in part, deals with his surmising that the combination of world politics and global economics has created a situation wherein there is less attention placed on a sustainable ecosphere. The subsequent result being that increasingly reduced focus on the matters of environmental concerns generate modern peoples to engage in alternative sustainability practices (Jacques, 2009). Coupled with growing, modern, complex society's' ever-demanding needs to maintain the supply of goods necessary to exist as it is, could similarly lead us to see our resources to be exhausted, thus necessitating the usefulness of a re-learning of ancient methods. Furthermore, the theory behind this study is further corroborated as author N. Nicholson states in his work *How Hardwired Is Human Behavior*, "we are hardwired to avoid loss when comfortable but to scramble madly when threatened" (Nicholson, 1998). His work takes a psychological approach to how modern businesses function with relation to employees reacting within their own natural fight or flight mechanisms within a corporation, or as is stated, "...an instinct to fight furiously when threatened... and a drive to trade information and share secrets" (Nicholson, 1998). The data is derived from the study of evolutionary psychology that ultimately derives at the conclusion that "[y]ou can take the person out of the Stone Age, not the Stone Age out of the person." Thus, this is further corroboration of this projects theory that, not only is a re-learning of ancient practices a focus of outdoor enthusiasts, and history followers, but for those that are intrinsically wired to protect themselves in the possibility of potentially undesirable outcomes.

### **Theory:**

While such works do exist, they do not address specifically the demographics of *who* engages in such practices, nor *why*. Moreover, I could find no real anthropological literature relating to the overall demographics of *who* does, and *why* they do. With the exception of the *Tufts University Positive Youth Development Research Reports, Wave 9 Report* (whose demographical data is related strictly to that institution), none of these works really incorporates the ideals or foundations behind the motivations to do so in conjunction with demographics that suggest not only *who*, but *why* this rationale and engagement may be carried out, nor by what sectors of people may be more apt to do so. The theory behind this project has been to demonstrate the *rationale* behind an individual or groups of individuals becoming engaged in relearning the processes of ancient techniques as they apply to daily living skills, including subsistence strategies. This project theorizes that people who embark upon such primitive tactics do so for one of approximately 4 reasons, also referred to as my 4-Point Theory of Rationale:

1. Participants come from a more rural background, and thus, are more prone to have prior practices or familial influences with older living skills, and participate in general outdoor activities such as gardening, hunting, fishing, etc.
2. Participants identify and feel comfortable with a time or era that they do not originate from, but feel an affinity for, and wish to learn more of that timeframe.
3. Participants possess a fear of government, and/or the possible negative outcomes that may ensue.
4. Participants have a tendency to view on-line activities that drive them to become enthused or stimulated to engage in a relearning of ancient practices.

## **Methods**

Mixed methods have been employed in attaining the resulting data. Ethnographic analysis has been achieved through Participation/Observation, personal interviews, and an online Qualtrics survey distributed via email by University Communications to all registered students at Marshall University. The Marshall survey was approved by the Marshall IRB under study number 1127861-1, entitled Adopting Ancient Ways: Who Participates and Why. Conducted from March 12 to March 27, 2018, garnering 376 responses, of which 100 were usable. When accessing the survey, students read the consent form provided at the beginning, and by saying yes, they agreed to take part in the study and that they were age eighteen or older. They also affirmed they were college students before answering any further questions.

Additionally, the study used a survey of students taking the general education classes of Marshall University's Department of Sociology and Anthropology that was developed and administered by the department's Senior Seminar course. It was approved by the Marshall IRB under study number 725823-6 titled "Capstone Survey." The survey was conducted between January 31 and February 13, 2018, where the students entered 13 classes on the Huntington campus, read the consent statement, passed out the forms, and collected the forms through a slit on the top of a box to ensure anonymity. One class from the Teays Valley and the Mid-Ohio Valley Center campuses were administered by their instructors. The total population of in-class students on Huntington campus was 422, from which we received 291 responses for a rate of 69%, the population from remote campuses was 25, from which we received 21 for a rate of 84%. The population of students in the department's general education courses are generally representative of the broader student body at Marshall who are taking general education courses.

Furthermore, additional data was acquired via personal interviews. All were provided an explanation behind the projects intent, risks and benefits of participating, and contact information for further questions. See Appendix A.

#### *Personal Interviews – Total of 12:*

- 25% of all personal interviewees were involved in some way with 4-H.
- Of those 4-H participants, all stated they practiced some form of subsistence strategy, and continue to do so outside of that organization.
- 90% began learning some or multiple forms of subsistence strategy as a child through familial engagement.
- 70% stated they felt they would do well alone in a survival situation, while all stated they had something to offer a group off the societal grid.

#### *Qualtrics*

The Qualtrics survey was comprised of open-ended questions to measure mindsets and opinions regarding their perceptions as they relate to their own rationale regarding why they engage in survival and/or subsistence strategies, as well as what their interests are relating to outdoor activities, if at all. Participants typed their answers into text entry boxes for each question. All survey questions are available in the appendix.

Points of interest for this data:

What thoughts or considerations do you have regarding government collapse?			
25%	Probable	13%	Possible but unlikely
18%	Unlikely	12%	Will not happen

What thoughts or considerations do you have regarding Martial Law?			
19%	Possible	17%	Unlikely
15%	"Hoped not"	12%	Will not happen



What considerations do have on survival and/or preparedness strategies and preparedness.			
34% Important	7% Good but cant afford it	8% Unnecessary	4% Religion wouldn't allow

What considerations go into relying on basic survival skills?			
50% Good to know	11% not necessary	10% Too accustomed	4% Irrational

What considerations do you have on learning self-sufficiency?			
71% Useful	6% Too comfortable	4% Good for gov't collapse	4% Not necessary

Do you watch videos relating to survivalism, horticulture, prepping, or homesteading?			
48% No	17% Useful	6% Practice, don't watch	6% Misleading

If you engage in outdoor activities, do you do them alone or with others?			
73% With others	9% Do not engage	3% Go alone	2% No time

Do you think you would do well in a survival situation?			
32% No / Would die	21% Do well	9% Rely on a group	9% Don't know

### *General Education Student Surveys*

The survey was constructed with a section for basic demographics, a section asking how often respondents engaged in given behaviors, and a section of statements which the respondent would indicate four levels strongly disagree (1) to strongly agree (5) with neutral recorded but not prompted (see Appendix A for a copy of consent and questions).

Tables 1 and 3 report the general demographic makeup of the respondents, where 77.2% are between 18 and 20 years of age, 35.8% are male, 85.9% are white, 90.7% are in college straight from high school, 40.9% describe their parents as below middle class, 60.3% are from traditional households (parents and siblings), 56.1% of mothers and 64.3 % of fathers have less than a baccalaureate education, 67.7% are from rural or small town settings, and 8.6% are from West Virginia. The largest religious affiliation is Evangelical at 33.8%, followed by “none” at 22.7%, though 73.7% report religion as either “important” or “very important.” The largest political affiliation is Democrat at 23.4%, while 14.9% identified as “other liberal,” 19.8%

identify as Republican, 1.9% identify as “other conservative,” 16.6% identify as “moderate,” and 23.4% report that they “don’t care.” The distribution was clearly skewed to lowerclassmen as the majority of students were Freshmen 56.9%, followed by Sophomores at 26.6%, with some 16.5% as upperclassmen. The distribution of students between Marshall colleges tended to over represent Health Professions, Liberal Arts, and Science, but it correlated more closely with the general population of students ( $r=.86$ ) than the distribution of Freshmen ( $r=.30$ ).

### *Gen Ed Students Questionnaire and Percentiles*

Percentiles of students who said they engage in some practice thereof, or subscribe to a particular ideology or notion:

Preserve foods by canning, smoking, or other methods – 17%
Go hunting or fishing – 35%
Learned life skills people used before modernization and industrialization – 41%
Sometimes I feel society could collapse and I would have to care for myself – 57%
I have life skills to offer a group if society collapsed – 69%
I would like to learn how to survive off the grid – 66%
I could survive well by myself off the societal grid – 45%

### **Analysis**

*Analysis and correlations as related to the Gen Ed Marshall Student questionnaire:*

Those who most stated they could survive well by themselves off the societal grid:

- People / students who have been identified as jocks
- People / students who have been identified as having interests in Appalachian culture
- People / students who have been identified as having interests in folk medicine
- People / students who have been identified as political conservatives
- Those who engage in health practices

Those who most stated they learned life skills people used before modernization and industrialization:

- People / students who have been identified as nerds
- People / students who have been identified as political conservatives

Those who most stated they do outdoor activities:

- Respondents who engage in regular exercise or health practices

Those who stated that sometimes they feel society could collapse and they would have to care for themselves:

- People / students who have been identified as being from the gay community
- Those with larger numbers of friends in the gay community

Those who most felt they have life skills to offer a group if society collapsed:

- People / students who attend to the news
- People / students who have been identified as having interests in folk medicine
- People / students who have been identified as having interests in Appalachian culture

Those who most stated they could survive well by themselves off the societal grid:

- People / students who have been identified as heterosexuals
- People with children
- People who attend to the news
- Those who tend to study frequently

## Conclusions

As has been discussed prior, my questioning of who participates in such activities, and why they may do so has been seemingly overlooked, at least within the realms of anthropological literature that I have scoured. Thus, data has been acquired where little if any study examples existed prior. Where Tufts University has given demographical data without rationale to cause, Briggs suggests that old doesn't equate to outdated, yet has no offering of demographical data, as Holthaus offers suggestions of lifestyle change without concrete data, and Nicholson speaks of the fight or flight chemical makeup of those in the workplace, I believe I have been able to provide an anthropological/ethnographical literature based on empirical data, tying in several areas of missing data to begin to understand a core of phenomenon.

In relation to the original 4-Point Theory, the results can be stated as such:

1. *Participants come from a more rural background, and thus, are more prone to have prior practices or familial influences with older living skills, and participate in general outdoor activities such as gardening, hunting, fishing, etc.* Data does support this hypothesis.
2. *Participants identify and feel comfortable with a time or era that they do not originate from, but feel an affinity for, and wish to learn more of that timeframe.* In part, this has been substantiated. While not excluded from the data, it is sparse, but does remain a factor in being supportive of the hypothesis.
3. *Participants possess a fear of government, and/or the possible negative outcomes that may ensue.* Data does support this hypothesis.

4. *Participants have a tendency to view on-line activities that drive them to become enthused or stimulated to engage in a relearning of ancient practices.* Data does support this hypothesis.

There are limitations to this study, as the methodologies were limited to a smaller demographic range than would be preferred. Two-thirds of the data came from the Appalachian region. Further studies would encompass a wider range of geographic distribution, and living environments. Additionally, questions were limited per group, and I would like to expand to a longer questionnaire that would encompass more questions, allowing more results that could potentially show far more results, and consequently, more data.

An interesting point that has resulted from this study has also come to light: while respondents from Qualtrics and the Gen Ed student questionnaires overwhelmingly stated it was important to either know or learn various methods of ancient practices or subsistence strategies, very few actually engage or participate in these activities, and even fewer seek the knowledge to do so via books, videos, or through familial practices.

*“When the forms of an old culture are dying, the new culture is created by a few people who are not afraid to be insecure.”     Margaret J. Wheatley*

## Resources Cited

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- Nicholson, N. (1998, July). How Hardwired Is Human Behavior? Retrieved from <https://hbr.org/1998/07/how-hardwired-is-human-behavior>

Table 1. Demographic Makeup of General Education Students

		Frequency	Percent	Valid Percent	Cumulative Percent
age by group					
Valid	1 18-20	239	76.4	76.8	77.2
	2 21-24	51	16.3	16.4	93.6
	3 25-29	10	3.2	3.2	96.8
	4 30+	10	3.2	3.2	100
	Total	311	99.4	100	
Missing	System	3	0.6		
Total		313	100		
gender_id					
Valid	1 male	110	35.1	35.8	35.8
	2 agender	3	1	1	36.8
	3 female	194	62	63.2	100
	Total	307	98.1	100	
Missing	System	6	1.9		
Total		313	100		
race					
Valid	.00 not given	2	0.6	0.6	0.6
	1.00 white	255	81.5	81.5	82.1
	2.00 African Am	19	6.1	6.1	88.2
	3.00 Asian	5	1.6	1.6	89.8
	5.00 other	2	0.6	0.6	90.4
	6.00 international	10	3.2	3.2	93.6
	7.00 multiple	5	1.6	1.6	95.2
	Total	15	4.8	4.8	100
College class					
	1 Freshman	169	54	56.9	56.9
	2 Sophomore	78	24.9	26.3	83.2
	3 Junior	27	8.6	9.1	92.3
	4 Senior	21	6.7	7.1	99.3
	5 Grad student	1	0.3	0.3	99.7
	Total	297	94.6	100	
Missing	System	17	5.4		
		313	100		

		Frequency	Percent	Valid Percent	Cumulative Percent
College					
Valid	1.00 CAM	26	8.3	8.6	8.6
	2.00 CITE	15	4.8	5	13.6
	3.00 COB	9	2.9	3	16.6
	4.00 COEPD	12	3.8	4	20.6
	5.00 COHP	101	32.3	33.6	54.2
	6.00 COLA	61	19.5	20.3	74.4
	7.00 COS	61	19.5	20.3	94.7
	8.00 RBA	5	1.6	1.7	96.3
	9.00 UC	11	3.5	3.7	100
	Total	301	96.2	100	
Missing	0	12	3.8		
Total		313	100		
parent_class					
Valid	1 on assistance	11	3.5	3.7	3.7
	2 working class	68	21.7	22.6	26.2
	3 lower middle	44	14.1	14.6	40.9
	4 middle	109	34.8	36.2	77.1
	5 upper middle class	61	19.5	20.3	97.3
	Total	8	2.6	2.7	100
Missing	0 no answer	301	96.2	100	
	System	12	3.8		
	Total	313	100		
Total		11	3.5	3.7	3.7
household					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.00 traditional	178	56.9	60.3	60.3
	2.00 extended	9	2.9	3.1	63.4
	3.00 blended (step- )	40	12.8	13.6	76.9
	4.00 single father	7	2.2	2.4	79.3
	5.00 single mother	61	19.5	20.7	100
	Total	295	94.2	100	
Missing	0	18	5.8		
Total		313	100		



		Frequency	Percent	Valid Percent	Cumulative Percent
education mother					
Valid	1 no HS degree	7	2.2	2.3	2.3
	2 HS degree	85	27.2	27.9	30.2
	3 some college	26	8.3	8.5	38.7
	4 Associate	53	16.9	17.4	56.1
	5 Baccalaureate	83	26.5	27.2	83.3
	6 Graduate/professional	42	13.4	13.8	97
	7 Doctoral	9	2.9	3	100
	Total	305	97.4	100	
Missing	System	8	2.6		
Total		313	100		
education father					
Valid	1 no HS degree	22	7	7.4	7.4
	2 HS degree	109	34.8	36.7	44.1
	3 some college	37	11.8	12.5	56.6
	4 Associate	23	7.3	7.7	64.3
	5 Baccalaureate	61	19.5	20.5	84.8
	6 Graduate/professional	33	10.5	11.1	96
	7 Doctoral	12	3.8	4	100
	Total	297	94.9	100	
Missing	System	16	5.1		
Total		313	100		
First generation student					
Valid	no	225	71.9	71.9	71.9
	yes	88	28.1	28.1	100
	Total	313	100	100	
urban					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.00 rural	69	22	23.5	23.5
	2.00 small-town	130	41.5	44.2	67.7
	3.00 small city	75	24	25.5	93.2
	4.00 large city	19	6.1	6.5	99.7
	Total	294	93.9	100	
Missing	System	20	6.1		

Total		313	100		
		Frequency	Percent	Valid Percent	Cumulative Percent
State residence					
Valid	.00 not given	25	8	8	8
	1.00 WV	232	74.1	74.1	82.1
	2.00 adjacent northern	24	7.7	7.7	89.8
	3.00 adjacent southern	13	4.2	4.2	93.9
	4.00 other not adjacent	15	4.8	4.8	98.7
	5.00 international	4	1.3	1.3	100
	Total	313	100	100	
Religion respondent					
Valid	1 Evangelical	102	32.6	33.8	33.8
	2 Charismatic	10	3.2	3.3	37.1
	3 Mainline Protestant	23	7.3	7.6	44.7
	4 Nondenom Christian	39	12.5	12.9	57.6
	5 Catholic	18	5.8	6	63.6
	6 Other Spiritualist	31	9.9	10.3	73.8
	7 None	71	22.7	23.5	97.4
	8 Other Religion	8	2.6	2.6	100
	Total	302	96.5	100	
Missing	System	11	3.5		
Total		313	100		
Respondent religiosity					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	.00 not important	81	25.9	26.3	26.3
	1.00 important	112	35.8	36.4	62.7
	2.00 very important	115	36.7	37.3	100
	Total	308	98.4	100	
Missing	System	5	1.6		
Total		313	100		
Family religion					
Valid	.00 different from parents	110	35.1	35.1	35.1
	1.00 same as mother	32	10.2	10.2	45.4
	2.00 same as father	13	4.2	4.2	49.5
	3.00 same as both	158	50.5	50.5	100
	Total	313	100	100	

		Frequency	Percent	Valid Percent	Cumulative Percent
Political identity					
Valid	1 other liberal	46	14.7	14.9	14.9
	2 democrat	72	23	23.4	38.3
	3 moderate	51	16.3	16.6	54.9
	5 republican	61	19.5	19.8	74.7
	6 other conservative	6	1.9	1.9	76.6
	7 dont care	71	22.7	23.1	99.7
	Total	308	98.4	100	
Missing	System	6	1.6		
Total		313	100		
	Total	355	100	100	
Frequency of attending to news					
Valid	1.00 never	38	12.1	12.5	12.5
	2.00 monthly	21	6.7	6.9	19.5
	3.00 2-3 times/month	35	11.2	11.6	31
	4.00 once/week	44	14.1	14.5	45.5
	5.00 2-3 times/week	82	26.2	27.1	72.6
	6.00 Daily	83	26.5	27.4	100
	Total	303	96.8	100	
Missing	System	10	3.2		
Total		313	100		
Job hours					
Valid	.00 none	104	33.2	38.8	38.8
	1.00 1 thru10	15	4.8	5.6	44.4
	2.00 11 thru 20	75	24	28	72.4
	3.00 21 thru 30	46	14.7	17.2	89.6
	4.00 30+	28	8.9	10.4	100
	Total	268	85.6	100	
Missing	System	45	14.4		
Total		313	100		

		Frequency	Percent	Valid Percent	Cumulative Percent
Study hours					
Valid	.00 none	9	2.9	3.1	3.1
	1.00 1 thru10	195	62.3	66.3	69.4
	2.00 11 thru 20	70	22.4	23.8	93.2
	3.00 21 thru 30	16	5.1	5.4	98.6
	4.00 30+	4	1.3	1.4	100
	Total	294	93.9	100	
Missing	System	19	6.1		
Total		313	100		
Took AP					
Valid	1 none at high school	34	10.9	11.8	11.8
	2 available but didnt take	54	17.3	18.8	30.6
	3 1	50	16	17.4	47.9
	4 2	45	14.4	15.6	63.5
	5 3	33	10.5	11.5	75
	6 4+	72	23	25	100
	Total	288	92	100	
Missing	System	25	8.0		
Total		313	100		
Sexual preference					
Valid	0 no answer	12	3.8	3.5	3.5
	1 heterosexual	240	76.7	76.7	80.2
	2 bisexual	32	10.2	10.2	90.4
	3 homosexual	23	7.3	7.3	97.8
	4 other	6	1.9	1.9	99.7
	Total	313	100	100	
People I know bi- or homosexual					
Valid	0 no answer	11	3.5	3.5	3.5
	1 none	18	5.8	5.8	9.3
	2 one	9	2.9	2.9	12.1
	3 few	145	46.3	46.3	58.5
	4 many	130	41.5	41.5	100
	Total	313	100	100	

## Appendix A.

### Survey Consent

You are invited to participate in a research project entitled “Capstone Survey,” designed to compile a wide range of data from Marshall students. The survey is being conducted by students in a Sociology and Anthropology Capstone class of Marty Laubach of Marshall University.

This survey asks you to fill out the non-identifying questionnaire concerning your basic background, attitudes, and perceptions. The survey should take approximately 15 minutes to complete. Your replies will be anonymous, so do not put your name anywhere on the instrument. Participation is voluntary and if you choose not to answer any or all questions, you can submit the partially or completely blank form. When you submit the form, please place it in the closed box with the slit on the top so that nobody can see your responses. Submitting this survey form indicates your consent for use of the answers you supply.

If you have any questions about the study you may contact Dr Marty Laubach at (304) 696-2798.

If you have any questions concerning your rights as a research participant, please contact the Marshall University Office of Research Integrity at (304) 696-7320.

By completing and returning this survey, you are also confirming that you are 18 years of age or older.

You may keep this copy of this consent form for your records.

Age 18-20 21-24 25-29 30+		Gender id: Trans? Male - Agender - Fem		Race (circle all that apply) White – African Am – Asian Am – Native Am – Other – International		
Transfer student: Y N		GPA:		Major:		
Class: Fr – So – Jr – Sr		Switched majors: 0—1—2+		College: CAM-COB-COEPD-COHP-COLA-RBA-COS-CITE-UC		
I am in college because: out of high school—lost job—keep job—get promotion—change career—kids gone—divorce						
Financial aid I receive: loans—grants—scholarships—veterans benefits—government assistance—other—none						
The parent(s) I lived with are: on assistance—working class—lower middle—middle—upper middle—upper class						
I mostly grew up with: mother—father—step mother—step father—siblings—step siblings—other family—adopted						
Highest education: Mother Not HS – HS – technical – Assoc – Bac – Grad – Doctor			Highest education: Father Not HS – HS – technical – Assoc – Bac – Grad – Doctor			
Home: rural—small town—small city—large city			State residence: WV– KY– OH– VA– PA– NC– other– international			
<u>Religion</u> 1 Evangelical (e.g. Baptist, Church of Christ, Faith Christian) 2 Charismatic (e.g. Pentecostal, Holiness, Assembly of God) 3 Mainline protestant (e.g. Lutheran, Presbyterian, Methodist, Episcopal) 4 Non-denominational Christian 5 Catholic 6 Spiritual but no organized religion (e.g. New Age, NeoPagan, Native American) 7 None 8 Other (e.g. Muslim, Hindu)				Me Me Me Me Me Me Me Me	Father Father Father Father Father Father Father Father	Mother Mother Mother Mother Mother Mother Mother Mother
How important is religion: (0= not important, 1=somewhat important 2= very important)				<u>To Me</u> 0—1—2	<u>Father</u> 0—1—2	<u>Mother</u> 0—1—2
Extracurricular groups I am involved in college? 0—1—2—3—4—5+				In high school: 0—1—2—3—4—5+		
Political identity: other liberal—democrat—moderate—republican—other conservative—don't care						
I attend to news: Daily—2-3 times/week—once/week—2-3 times/month—monthly— never						
Average hours per week worked in job:			Average hours per week studying:			
Number of people I help support: 0—1—2—3 +			Number of children I have : 0—1—2—3 +			
Took college prep, AP, dual credit courses: (none at my high school)—(available but I didn't take)—1—2—3—4+						
Sexual preference: Hetero – bisexual – homosex – other			People I know bi- or homosexual: none—one—few—many			
People I know who attended college: grandparent—parent—brother/sister—cousin—aunt/uncle—friend—family friend						
People I know are military veterans: grandparent—parent—brother/sister—cousin—aunt/uncle—friend—family friend						
People I know are current military: grandparent—parent—brother/sister—cousin—aunt/uncle—friend—family friend						
People I know in labor unions: grandparent—parent—brother/sister—cousin—aunt/uncle—friend—family friend						
My military status: None—Guard—Reserve—ROTC—active—vet				I am aware of veteran programs on campus: Yes—No		
Circle each you do often: weights—running—cardio—yoga—meditation—martial art—walk 1 mile—none of these						

<i>How often do you</i>	<i>Often</i>	<i>Some- times</i>	<i>Rare</i>	<i>Never</i>
Play amateur sports	Often	Some	Rare	Never
Play role-playing game at gathering of friends/group (e.g. D&D, LARP)	Often	Some	Rare	Never
Visited a public library since I came to Marshall	Often	Some	Rare	Never
Preserve foods by canning, smoking, or other methods	Often	Some	Rare	Never
Drink alcoholic beverages	Often	Some	Rare	Never
Post messages about people or activities that should be publically shamed	Often	Some	Rare	Never
Use condoms when I engage in sexual activity	Often	Some	Rare	Never
Go out to a bar/dance club	Often	Some	Rare	Never
Get help from librarians at Marshall	Often	Some	Rare	Never
Use Marshall's free tutoring system	Often	Some	Rare	Never
Visited a public library before I came to college	Often	Some	Rare	Never
Stay inside with computer games or social media instead of going out	Often	Some	Rare	Never
Go hunting or fishing	Often	Some	Rare	Never
Play online multiplayer computer games (e.g. World of Warcraft)	Often	Some	Rare	Never
Find myself "food insecure," unsure that I will have enough to eat for the day	Often	Some	Rare	Never
Give what a waitress or waiter would consider a "good tip"	Often	Some	Rare	Never
Collect artifacts like arrowheads	Often	Some	Rare	Never
Learned life skills people used before modernization and industrialization	Often	Some	Rare	Never
Engage in sport fan activity (tailgate, game parties around the TV)	Often	Some	Rare	Never
Do outdoor activities	Often	Some	Rare	Never
Am sexually active	Often	Some	Rare	Never
Engage in social media activity (e.g. facebook, twitter, snapchat, 4chan)	Often	Some	Rare	Never
Use the MU transit system	Often	Some	Rare	Never
Go to restaurants that are not "fast food"	Often	Some	Rare	Never
Engage in non-sport fandom activity (e.g. bands, e-games, cosplay)	Often	Some	Rare	Never
Attend or host a private party at someone's house/apartment	Often	Some	Rare	Never
Play collectable card games (e.g. Magic: The Gathering, Pokemon)	Often	Some	Rare	Never
Post on social media defenses of friends you feel are being attacked	Often	Some	Rare	Never
I make time for myself to reflect inwardly	Often	Some	Rare	Never
<i>Circle your level of agreement for each statement:</i>	<i>Strong agree</i>	<i>Agree</i>	<i>Dis- agree</i>	<i>Strong disagree</i>
I am as willing to shame people I know online as strangers for wrongdoing	SA	A	D	SD
The faculty here at Marshall are mostly very open and helpful	SA	A	D	SD
I should not have to take classes that are not part of my major	SA	A	D	SD
It's crazy for people to spend real money for items in computer games	SA	A	D	SD
I fact-check online accusations against anyone before reposting	SA	A	D	SD

<i>Circle your level of agreement for each statement:</i>	<i>Strong agree</i>	<i>Agree</i>	<i>Dis-agree</i>	<i>Strong disagree</i>
I tip a regular percent or amount unless the service or meal is really bad	SA	A	D	SD
Studying ancient myths tells us a lot about our own society	SA	A	D	SD
I tip higher for celebrations than just regular meals	SA	A	D	SD
Unions have declined because government and big businesses hurt them	SA	A	D	SD
I ensure a server gets a good tip even if someone else picks up the check	SA	A	D	SD
I came to college knowing what job I want when I leave	SA	A	D	SD
I would prefer restaurants pay a living wage than have servers rely on tips	SA	A	D	SD
Public libraries are no longer useful in the internet age	SA	A	D	SD
People should have artifact collections (arrowheads) analyzed by professionals	SA	A	D	SD
I am likely to leave female servers a higher tip than male servers	SA	A	D	SD
Sometimes I feel society could collapse and I would have to care for myself	SA	A	D	SD
I have life skills to offer a group if society collapsed	SA	A	D	SD
It is better for the servers if I tip in cash rather than on a card	SA	A	D	SD
Fairy tales can be found hidden throughout pop culture	SA	A	D	SD
I leave my waiter/waitress a tip based on their appearance	SA	A	D	SD
Sometimes it is OK if species die off for people to have jobs	SA	A	D	SD
I support the coal companies doing what they need to for job creation	SA	A	D	SD
I prefer e-books to physical copies of books	SA	A	D	SD
It was easy to find help when I was confused about issues at Marshall	SA	A	D	SD
I would be willing to share knowledge of family remedies with outsiders	SA	A	D	SD
Handmade items are generally better quality than factory made items	SA	A	D	SD
The foreign language requirements hindered my interest in liberal arts majors	SA	A	D	SD
Despite school and other stresses, I am generally happy and healthy	SA	A	D	SD
It is easier to keep with healthy practices with a group setting	SA	A	D	SD
I feel less responsible to ensure the server gets a good tip if I am in a group	SA	A	D	SD
Unions hurt workers more than help them	SA	A	D	SD
I am being treated like a good and valued person by admin at Marshall	SA	A	D	SD
I would like to learn how to survive off the grid	SA	A	D	SD
I am being treated like a good and valued person by teachers at Marshall	SA	A	D	SD
I leave a smaller tip if the food takes too long or is cooked incorrectly	SA	A	D	SD
I expect most public figures to turn out to be hypocrites on some issue	SA	A	D	SD
People who work with their hands should be given more respect	SA	A	D	SD
I have been criticized by family or friends for spending too much time online	SA	A	D	SD
Veterans are not treated well by this country	SA	A	D	SD
People who dig or find artifacts (arrowheads) should report finds to authorities	SA	A	D	SD
I would rather buy things made by people close to home	SA	A	D	SD
People who claim to fight for social justice are just pushing their special interest	SA	A	D	SD
I feel better about myself when I participate in a spiritual group	SA	A	D	SD
Online public shaming often goes too far	SA	A	D	SD



<i>Circle your level of agreement for each statement:</i>	<i>Strong agree</i>	<i>Agree</i>	<i>Dis-agree</i>	<i>Strong disagree</i>
I would rather make things for people than work for a big corporation	SA	A	D	SD
Recent veterans seem more angry than civilians	SA	A	D	SD
I would rather live by hills and hollows than on flat lands	SA	A	D	SD
I base a tip more on server attitude/friendliness than on their efficiency	SA	A	D	SD
I believe I can achieve success in life	SA	A	D	SD
The government is spending too much on the environment	SA	A	D	SD
I am more likely to use a condom with a stranger than an acquaintance	SA	A	D	SD
Mankind is supposed to exercise dominion over the earth	SA	A	D	SD
If I couldn't get to a doctor I would use a home remedy	SA	A	D	SD
For most common problems I prefer home remedies to doctors	SA	A	D	SD
Public libraries offer more than books to their patrons	SA	A	D	SD
I feel better about myself when I exercise with a group	SA	A	D	SD
America is letting in too many immigrants	SA	A	D	SD
I am more likely to use a condom when sober than when intoxicated	SA	A	D	SD
The government spends too much on veterans' benefits	SA	A	D	SD
I like movies that are based on childhood fairy tales	SA	A	D	SD
I could survive well by myself off the societal grid	SA	A	D	SD
I would get better grades if teachers did a better job of teaching	SA	A	D	SD
I liked fairy tales as a child and will tell them to my children	SA	A	D	SD
I look for computer games based on fairy tales and myths from various cultures	SA	A	D	SD
Recent veterans have difficulty adjusting to civilian life	SA	A	D	SD
It is morally acceptable to sell artifacts (arrowheads) to collectors	SA	A	D	SD
Most of the news I see on my social media is trustworthy	SA	A	D	SD
I fact-check material I see online	SA	A	D	SD
I would rather vote for a hypocrite from my party than any opposite candidate	SA	A	D	SD
I will tell a server if my meal is not satisfactory	SA	A	D	SD
You can learn a lot about other cultures by studying their myths and fairy tales	SA	A	D	SD
Appalachian music and crafts are special and should be preserved	SA	A	D	SD
It is a valuable use of social media to shame public hypocrites	SA	A	D	SD
I use condoms every time I engage in sexual activity	SA	A	D	SD
Fairy tales I heard as a child taught me something about society	SA	A	D	SD
The math requirements hindered my interest in science majors	SA	A	D	SD
I will have to move away from Appalachia for a job in my field	SA	A	D	SD
I look for friends in groups that emphasize spirituality, health, or nature	SA	A	D	SD
I have improved home remedies I was taught (e.g. ingredients, methods)	SA	A	D	SD
Spiritual/religious practices are important aspects of my well-being	SA	A	D	SD
I am more likely to use a condom with someone from another school	SA	A	D	SD
I want to work in a unionized job when I graduate	SA	A	D	SD
I would pay to get skills if I could avoid laboring through learning and practice	SA	A	D	SD

## Appendix B.

### *Qualtrics Questions*

1. Many people feel that American government is prone for collapse. What thoughts or considerations do you have regarding government collapse?
2. Many people feel that Martial Law in the United States is likely. What thoughts or considerations do you have regarding Martial Law?
3. Survivalism and preparedness strategies are undertaken by many people in our modern society. Please share your thoughts on why you do or do not, and what considerations go into activities like survival and preparedness.
4. There are numerous peoples who feel that at some point in time they may need to rely on basic survival skills. Please share your thoughts on why you agree or disagree with this, and what considerations go into activities like relying on basic survival skills.
5. Learning survival skills & self-sufficiency is quite important to some people. What thoughts or considerations do you have on learning survival skills and self-sufficiency?
6. Many videos of survivalism, horticulture, prepping, homesteading, etc. are available for purchase, and on social media, such as YouTube (videos). Consider why you watch such videos, or do not. If so, describe what type you prefer to watch and why.
7. Many books and/or written publications on survivalism, horticulture, prepping, homesteading, etc. What considerations do you have on reading such material, or not? If so, please describe what type you prefer to read, and if possible, whose works you most read.

8. Many people are attending survival courses, as they have become quite popular. If you have attended one, or not, what considerations do you have on why you did or did not? If you have not, why would you participate, or why would you not?
9. Food preservation by means of canning, smoking, and many other methods have been utilized for millennia. What considerations go into activities like food preservation by means of canning, smoking, etc.
10. What considerations go into activities like hunting?
11. What considerations go into activities like fishing?
12. What consideration or thoughts do you have on spending time in the woods, and what activities do you seek while doing so, or why you are uninterested in such activities?
13. If you engage in outdoor activities, do you do them alone or with others? Please share your thoughts on outdoor activities in general.
14. 4-H is a program that has been around since 1902. What thoughts or considerations do you have regarding participation in 4-H? If you have participated, what is/was your favorite activity and why?
15. Consider why you believe it is important or not important to preserve the “old ways” as was possibly utilized by your parents, grandparents, other elders, etc.
16. Do you believe you would do well in a survival situation? What are your thoughts as to why you would or would not do well?
17. If you engage in any of these other activities, please describe which one(s), and why you do so: 1. Hunting, 2. Fishing, 3. Gathering, 4. Horticulture/Gardening, 5. Agriculture, 6. Pastoralism, 7. Re-enactments (Civil war, paleo, tribal, etc.), 8. Spinning/crocheting/knitting (textiles), 9. Canning/Preserving, 10. Other (describe).

## Appendix C.

*Marshall University Gen Ed Students Questionnaire* (Again, includes percentages of those who stated they engaged in such activities)

1. Preserve foods by canning, smoking, or other methods
2. Go hunting or fishing
3. Learned life skills people used before modernization and industrialization
4. I could survive well by myself off the societal grid
5. Sometimes I feel society could collapse and I would have to care for myself
6. I have life skills to offer a group if society collapsed
7. I would like to learn how to survive off the societal grid